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## Who Profits Most?

Who profits most?  
'Tis not the man  
Who, grasping every coin he can,  
Unscrupulously crushes down  
His weaker neighbor with a frown.  
He is not worthy of his trust,  
And, friendless, knows his gold is dust.  
He loses what he sought to gain  
And finds, instead of pleasure, pain.

Who profits most?  
It is not he  
Who shirks responsibility,  
Who, hermit-like, himself withdraws  
To live apart from human flaws.  
To scoff at mortal frailties,  
He turns away, no vision sees  
Of life's great opportunity.  
He is not mourned—why should he be?

Who profits most?  
It is the man  
Who gives a boost where e'er he can,  
Who's on the square in all that's done,  
And trusts and helps the others on;  
Who puts his task above mere self  
And values friends and counts them wealth.  
Who profits most? Is that your quest?  
"It is the man who serves the best."

—G. L., Iowa Bulletin.



NEW ENGLAND

## Masonic Craftsman

ALFRED HAMPDEN MOOBHOUSE, Editor

27 Beach Street, Boston 11, Mass. Telephone HA-6-6690

Vol. 44

MAY, 1949

No. 5

A MASON'S FAITH Speaking before the Feast of St. John in the Grand Lodge of Massachusetts, Senator and Brother Leverett Saltonstall closed his address with the following pertinent paragraph:

"Finally, Freemasons believe in men. It is a great possession, this—to believe in our fellows because we have said the same vows, seen the same 'work,' taken the same degrees, sat in the same lodge, struck hands with the same grip. To have faith in one's fellowmen is an asset beyond money and beyond price. To believe that all men are good if we dig deeply enough; that most men have good within them to be found without digging far to find it; to know that in the long run a man will do what he promises, can be depended upon to keep his word, is worthy of trust and confidence—this is wealth at its best and not to be destroyed by the cynics who point to the men who have failed those who believed.

"Man does not fail. He reaches for the stars and grasps a branch above his head; he adventures toward the sunset and settles on the banks of the first river which blocks his path; he starts right and runs strongly and turns off to the primrose path and falters when he reaches the garden. All sadly true. But some reach for the stars and find them; some travel to the sunset nor stay not until the goal is reached; some run until they drop nor ever swerve. It is belief in such as these and the knowledge that a majority of men are such as these which makes belief in men the capstone of a Mason's faith."

LODGE VISITORS Lodge visitors constitute the strongest link in Masonry's chain of fraternal goodwill and amity that encircles the globe. Their presence supplies the lodge a rule with which to gauge its own hospitality and furnishes it an insight into the character and integrity of the fraternity in their jurisdictions.

They furnish the lodge objects for examination, objects for hospitality, and objects for relief.

It has been said that the lodge that has the most visitors, other things being equal, is the best informed. It also seems logical to assume that it is a popular lodge; a friendly lodge; a lodge that is not only hospitable, but one that recognizes its responsibilities and meets them.

The law, in olden times, regarding those in distress

was: "If you discover him (the stranger) to be a true and genuine brother you are to respect him accordingly; if he is in want you are to relieve him if you can, or else direct how he may be relieved; you must employ him some days, or else recommend him to be employed."

Someone has said that nowhere is a visitor so welcome, nowhere is he so well entertained, nowhere is his visit so productive of joy to all concerned, as in that lodge which understands the principles of an examination, and the courtesies due him, who has proved himself worthy and well-qualified. There is an officer on hand to greet him; there is a seat in the lodge in a circle of cheerful faces, wreathed in true smiles of brotherhood, and there are friendly hands waiting to grasp his own. "Like the fall of needed rain upon thirsty earth," are these attentions to the heart of the lonely, homesick traveler, as he humbly bows his head to receive them.

HENRY PRICE Our friend and colleague Philip Nickerson, of illustrious erudition, in his search for Craft information uncovers from time to time interesting sidelights on the subject of Henry Price, a tablet in whose memory on the third floor of Masonic Temple, Boston records his association with Freemasonry.

The following correspondence will be of interest to CRAFTSMAN readers:

WINSLOW LEWIS LODGE  
A. F. & A. M.  
Instituted 1855  
Boston, Massachusetts  
Philip T. Nickerson, P.M., 32°

Feb. 12, 1949.

To the Remembrancer,  
The Company of Merchant Taylors,  
London, England.  
Sir:

Henry Price, the founder of duly constituted Freemasonry in the Western Hemisphere, was given memorial honors in June 1933 in Boston, Mass.

He was born in London about 1697, came to Boston 1723, returned to London in time to be a member of original No. 75 (see G.L. 1730 List); and returned to Boston, N.E., in 1733 bearing a Warrant from the G.M. of England appointing him Provincial G.M. for New England.

It is now asserted that the "Henry Price admitted to the Freedom of the Company of Merchant Taylors by Patrimony 1st July 1719, son of John, dec." is identical with the Masonic founder.

May I hope to elicit more data from the Company's records tending to proof or disproof of the above men-

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Alfred Hampden Moorhouse, Editor and Publisher

tioned assertion? The date of John Price's death? His place of abode? Was Henry at Merchant Taylors' School? Or how to obtain the information?

At all events return postage is enclosed; and my address for the Winter is subjoined.

Faithfully and Fraternally,  
(signed & c.)

Telephone  
London Wall 2687.  
Merchant Taylors' Hall,  
Threadneedle Street,  
London, E.C. 2.  
10th March, 1949.

Dear Sir,

Thank you for your letter of the 12th February asking for information concerning Henry Price.

I fear there is very little I can add to what you already know, and I do not think it likely that any one else can help you in the particular matter of relationship to this Company. The sole entry in the records regarding this Henry Price reads as follows:

"1st July, 1719. Henry Price, perukemaker, Barthew

## YES—TWO HIRAMS (?)

By Morris Marks and the Rev. Morris Rosenbaum

The V. of the S.L. contains two accounts of the building of Solomon's Temple, viz., in I. Kings and in II Chronicles. They apparently differ in many details, and the differences in the paragraphs referring to Hiram may be pointed out. In Chronicles Hiram is described as being "the son of a woman of the daughters of Dan," whereas in I Kings (chap. 7, v. 14) he is said to be "a widow's son of the tribe of Naphtali." Now a man's mother could not belong to two tribes, Dan and Naphtali. We must therefore conclude that two different Hiram's are spoken of—one, whose mother was of the daughters of Dan, another, whose mother was of the tribe of Naphtali. This conclusion is strengthened by the fact that, according to the two versions, the Hiram's mentioned are engaged in different work. In Chronicles Hiram is stated to have been a worker "in gold, and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, and fine linen, and in crimson; also to grave any manner of graving, and to find out every device." In Kings he is called "a worker in brass; and he was filled with wisdom and understanding, and cunning to work all works in brass." One is a brass-smith only, the other is an all-round workman, skilled in every kind of metal-work, also in stone and timber, consequently a builder, an engraver and a master of design. This also would lead us to conclude that there are two different men bearing the same name.

But there is a further curious fact. According to II Chronicles, King Solomon, before beginning the erection of the Temple, sent to Hiram, King of Tyre, asking for a skillful workman, when the all-round man was sent. In I Kings, chap. 5, we are told, that King Solomon asked Hiram, King of Tyre, to supply timber, which was sent; not a word is said about sending a skillful workman.

(probably Bartholomew) Lane, son of John Price d'd., by Patrimony on report of Philip Caton, Citizen and Barber Surgeon." (Bartholomew Lane is a short street adjoining the Bank of England and is in the middle of the City.)

There were half a dozen John Prices admitted in the second half of the 17th century, any of whom might have been this Henry's father, but there is no record of their deaths. Henry Price was not at Merchant Taylors' School, nor can any mention of him be found among the memorials of the Company.

I return with thanks your postage stamps kindly enclosed, which the Post Office here will not, I am afraid, accept.

I am, dear Sir,

Yours truly,

D. R. G. Lideth,  
for Clerk of the Company.

Philip T. Nickerson, Esq.,  
c/o 1301 Gilpin Avenue 6-B,  
Wilmington 35, Delaware.

Chap. 6 describes the building of the frame-work of the Temple, built of cedarwood which Hiram, King of Tyre had supplied, and how it was overlaid with gold. The first portion of chap. 7 speaks of King Solomon building his own palace and in v. 13 states, that King Solomon "sent and fetched Hiram of Tyre", the son of a widow of "the tribe of Naphtali, a worker in brass alone; and then follow particulars of the brass articles which the designer, was sent by Hiram, King of Tyre, at King Solomon's request, before the work was commenced; the brass-smith was sent for and fetched from Tyre by King Solomon, after the Temple walls and rooms were built, and he made the brass pillars, sea and lavers, all of molten or cast brass. Hence, according to one account, Hiram was sent by the King of Tyre at the beginning of the work, whilst according to the other account, he was sent by King Solomon in the middle of the work. Consequently here again there seem to be two Hiram's referred to, a designer, who drew up plans, and erected the frame-work of the temple, another who, after the frame-work was set up, cast the pillars, sea and lavers. It is worthy of mention, that whilst Josephus (Antiq. vii, 4) knew of but one Hiram, he states "Now,"—i.e. after the frame-work was erected—"Solomon sent for, an artificer out of Tyre, whose name was Hiram,"—thus agreeing in this respect with the statement in the book of Kings. In fact, the two accounts in Kings and Chronicles do not refer to the same event—that an incident omitted in one account is recorded in the other.

Collocating the two accounts, the facts seem to be as follow. At King Solomon's request Hiram, King of Tyre, sent a man named Hiram, skillful in all kinds of metal-work and designing, who acted as the architect and under whose supervision the temple was built,



When the work was nearly completed, i.e. when the temple proper was erected, King Solomon sent on his own initiative, and without consultation with Hiram, King of Tyre, and fetched a man, also named Hiram, out of Tyre, who cast the huge pillars, the sea and the lavers.

Now we may well ask why a second workman was required for the casting of these articles; the first Hiram is described as skillful to work in brass, why, therefore, did he not cast the pillars, etc.? Perhaps the solution of the mystery may be found in an apparently insignificant variation in the description of the two Hirams. The second Hiram who was sent for by King Solomon during the course of the work on the temple, is described as a "widow's son," whilst this designation is missing in the description in Chronicles of the first Hiram, the architect of the temple. The second Hiram was a widow's son at the time when King Solomon sent and fetched him out of Tyre. His father was dead. Who was his father? He is stated to have been "a man of Tyre." Let us endeavor to discover some further mention of his father in the Scriptures themselves.

Masonry speaks of Hiram Abif. What is this name Abif? There can be no doubt as to its origin. The second book of Chronicles, chap. 4, v. 16, reads as follows: "The pots also, and the shovels, and the flesh-hooks, and all their instruments, did Hiram his father make to King Solomon for the house of the Lord of bright brass." This phrase "his father," has puzzled the commentators. It is explained to mean that Hiram is called, Solomon's father, in the signification of instructor, teacher, advisor. This is possible for the Hebrew word for "father" is often used in this sense. Someone, however, perceiving the strangeness of Hiram being called King Solomon's father, regarded the Hebrew word for "his father, as part of Hiram's name. Now the Hebrew word for "his father" is Abif, and thus, taking this word as forming part of Hiram's name, he called him Hiram Abif. This explanation is beyond all doubt. It has been given repeatedly. Anderson gave it in the first book of Constitutions; Luther also took the word "Abif" not as designating Hiram, but as part and parcel of his name, and called him Hiram Abif.

But what is really the cause of Hiram being styled in this passage "his father" and whose father is meant? For answers to these questions turn to the Book of Kings. After stating that King Solomon sent and fetched Hiram the second out of Tyre, there is given, in chap. 7, an account of all the articles which this Hiram made, viz., the two pillars of brass, cast in the clay ground, the molten sea or cistern, and ten lavers of brass. V. 40 and 41 read, "And Hiram made the lavers"—the correct reading is "pots" not "lavers"—"and the shovels, and the basin. So Hiram made an end of doing all the work that he made King Solomon for the House of the Lord." And then again the articles are enumerated as before, the pillars, the sea and the lavers, all, be it noted, of molten or cast brass, and in v. 46 we read where they were cast. But v. 45 breaks in as a parenthesis, repeating part of v. 40, "and the pots and the shovels, and

the basins; and all these vessels, which Hiram made to King Solomon, for the house of the Lord were of bright brass." Compare this passage with the parallel passage in Chronicles. After stating that Hiram, King of Tyre, was sending a designer, chap. 3, describe the building of the walls and rooms of the temple, and concludes by saying, that the temple building was finished off by two pillars which stood in front. Chap. 4 tells of the making of the molten sea and lavers, and v. 11 of that chapter reads "And Hiram made the pots, and the shovels, and the basins. And Hiram finished the work that he was to make for King Solomon for the house of God." And then, as the account in the book of Kings, the articles are again enumerated, the molten pillars, the sea and the lavers, v. 17 informing us where they were cast. But v. 16, as in the book of Kings, is a parenthesis, "The pots also, the shovels, and the flesh-hooks, and all their instruments, did Hiram his father make to King Solomon for the house of the Lord of bright brass."

Why this repetition of the name Hiram is verse 11, "And Hiram made the pots", &c.—and "Hiram finished the work"? Why also this insistence, both in Kings and Chronicles, upon the facts that Hiram made the pots and shovels, and that they were of bright or polished brass?

The explanation is this. Remember that the second Hiram was a brass-founder, and nothing more, and that the first Hiram, besides being cunning in design—and architect—is also stated to have been skillful in all kinds of metal-work. Now, in the light of this explanation, read again the two passages. Hiram made the pots and shovels, but Hiram finished the work, viz., the pillars, the sea, and the lavers. It is quite evident that the two different Hirams are here intended. The first Hiram made the pots, &c., the second Hiram the pillars, &c. And then an explanation is given why the first Hiram made the pots, &c. "The pots also, and the shovels, and the flesh-hooks, and all their instruments, did Hiram his father make of bright brass," for he alone possessed skill in this kind of brass-work. They were of beaten work, beaten out of a lump, and highly polished. This was a very difficult class of work, and it required an artificer as skillful as the first Hiram was, for this difficult kind of metal-work.

Now we come to something of the utmost importance the meaning of the phrase "his father". Note well! "The pots and shovels did Hiram his father make." (11 Chron. chap. 4, v. 16). Whose father? THE FATHER OF THE LAST-MENTIONED PERSON? of course. And who is the last-mentioned person? HIRAM THE SECOND, who is said in the verses immediately preceding to have carried out the casting of the huge brass pillars. THE TWO HIRAMS WERE, in fact, FATHER AND SON. Hiram, the Son, made the pillars, but the pots &c., did Hiram, HIS father make, of bright brass.

A very curious fact bears out this interpretation. In Chronicles, which tells us that at King Solomon's request, Hiram, King of Tyre sent him a skillful workman, Hiram Abif—Hiram, his father—the name is not

really H-i-ram but H-u-ram: whilst in Kings, which informs us that King Solomon sent and fetched Hiram the son out of Tyre, the name is H-i-ram. The names are really identical, the interchange of the vowels "i" and "u" being very frequent in Hebrew proper names. In Chronicles, H-u-ram, the name of the father, is used throughout, except once when H-i-ram, that of the son is employed. This exception proves almost to a certainty the correctness of the foregoing interpretation, for it is in that very passage which various other considerations have led me to conclude contains mention of both father and son. Thus v. 11 reads "And H-u-ram" both father and son. Thus v. 11 reads "made the hear in mind that this is the father's name—"made the pots and the shovels, &c., but H-i-ram"—the son's name—"finished making all the work," viz., the two pillars, the sea and the lavers. There is a slight change in the names in the parallel passage in Kings, which seems to point to two different persons being designated there also.

Now why did not Hiram, the father, cast the pillars, &c? Why was the second Hiram needed to finish the work? The father is described as being skillful in all kinds of metal-work, and he certainly intended casting them. Something must have prevented him doing so, and necessitated another finishing the work. What had happened? The V. of the S.L. is silent upon this point, but Masonry gives us the light. It is unnecessary to rebut Master Masons, of what our traditional history tells us regarding the untimely end of our illustrious Grand Master, Hiram Abif. But is there nothing at all in the Bible, that hints at what our tradition avers, prevented Hiram Abif completing the labours he had begun?

When sad necessity compelled King Solomon to obtain another workman to complete the work of the Temple, he sent and fetched Hiram out of Tyre. SCRIPTURE TELLS US, BY IMPLICATION, OF HIS FATHERS' DEATH HAVING PREVIOUSLY TAKEN PLACE, by describing this second Hiram as being the son of a widow woman. Her husband, father of the second Hiram, was dead at the time when King Solomon sent and fetched him out of Tyre. And as we have gathered from Scripture that "his father" was Hiram Abif, who superintended the erection of the temple, and as Scripture practically tells us that the father was dead when the son was brought from Tyre, during the course of the work on the temple. WE HAVE SURE CORROBORATION IN THE VOL. OF THE S.L. OF THE MASONIC TRADITION, THAT HIRAM ABIF DIED WHILST THE TEMPLE WAS BEING ERECTED.

"King Solomon sent and fetched him out of Tyre." He evidently sent him an escort, fearing that some attack might be made upon him, and the son suffer the same fate as his father. The son of the murdered architect was the natural person to complete the unfinished work, for amongst the ancients, sons were trained in the occupations of their fathers generation after generation.

There is a Jewish tradition that Hiram, King of Tyre, was killed by Nebuchadnezzar, King of Babylon, when he discovered the temple that King Solomon had built.

This would have given him a life-time of extraordinary duration. There is, however, another Jewish tradition, that, in reward for his participation in the erection of the temple, Hiram, King of Tyre, never tasted death, but like Enoch and Elijah, entered Paradise alive. These two traditions are, of course, contradictory, and there seems to be no doubt that the legend of Hiram's admittance alive into Paradise, alludes, not to Hiram, King of Tyre, but to Hiram the builder. Indeed, one Jewish version of the story, distinctly relates it of Hiram the builder. Legends such as these, although not committed to writing until centuries after the events took place which they profess to record, were yet the common property of the populace, and reflected their opinions and views. Have we not here, then, the popular explanation of the disappearance of Hiram / bif? The legend certainly seems to point to there having been something mysterious connected with the end of the builder's life in this world, and to have been invented in order to account for his sudden withdrawal from the scene of his labors. The Israelites, being unacquainted with the facts of his murder, the knowledge of which was confined to only a few, accounted for his mysterious disappearance by stating that he had been received alive into Paradise. Indeed, it is difficult to explain such a rumour, except by assuming that his end was sudden and secret. If this is the origin of this popular legend, it is evident that at the time when it first became current, it was common knowledge amongst the Israelites that Hiram the builder had come to a mysterious end, and in ignorance of the real cause of his disappearance the rumour went that he had been taken into Paradise without suffering death, because of the assistance he had rendered in the erection of the Temple. This legend, therefore, would seem to prove that there is something *more than a slight substratum of truth* in the Masonic tradition regarding the death of Hiram Abif.

It may be taken for granted then, that there are distinct traces in the V. of the S.L. of the so-called Hiramite legend. The death of Hiram Abif was known to but few. Besides King Solomon, Hiram the son, and the fifteen present at the re-entrance, and perhaps also Hiram, King of Tyre, no one else was cognizant of the true circumstances—they were regarded as a Masonic secret. Consequently, the sacred historians of the books of Chronicles and Kings, do not record them, even if they were aware of them. But in describing the building of the temple, and the manufacture of the brass articles contained therein, they state exactly who made the various articles of brass, and in making these statements of fact, they cannot avoid giving, in the very words and phrases they employ, and probably without knowing that they were doing so, hint upon hint which point to the main fact contained in the traditional history of the third degree, viz., that the architect of the temple lost his life during the course of erecting the sacred edifice. The fact that Hiram Abif did not live to complete the work may not be apparent in the Scriptural records, the vulgar eye may not be able to read it, but, nevertheless, it is there, and if we read the accounts



in the building of the temple by the light that Masonic tradition casts on them, we are enabled to perceive this important fact referred to time after time. And since the Bible, the unerring guide to truth, and therefore itself true in all respects, does, more or less directly, inform us of the death of Hiram Abif, we should be convinced that the legend of the third degree is something more than a legend, that it is *historically true*, and that they who assert that the biblical records are entirely silent upon this point, have themselves not yet seen the light.—*Masonic Light (Canada).*

## NOTE

Subsequently supplied by Bro. Marks.

To make the matter clearer, it will be well to transliterate the Hebrew names.

In Kings, where I hold the name of the son appears, it is Ch-i-ram (ch guttural as in the Scotch loch). In Chronicles where the name of the father appears, it is Ch-u-ram.

Thus I Chron, chap, 4, v. 11, reads in the Hebrew "And Ch-u-ram made the pots, &c., and Ch-i-ram finished the work, &c."

In II Kings, chap, 7, v. 40, the passage in the Hebrew reads, "And Ch-i-rom made the pots, &c., and Ch-i-ram finished the work. The name Chirom in Hebrew is not spelled the same as Chiram. This is the slight change referred to, and seems to point to two different persons being mentioned. As a matter of fact, there is a marginal note to the Hebrew text, calling attention to the change of spelling in II Kings, chap. 7, v. 40.

## WASHINGTON AND LINCOLN

ONE THE MAKER, THE OTHER THE SAVIOUR, OF THE CONSTITUTION

MAJ. GEN. AMOS A. FRIES

To Washington and Lincoln we owe more of the greatness of America than to any other half dozen men—we might almost say than to all other men put together. Both were strong men. Strong physically, strong mentally, strong morally, strong spiritually. Each was a leader in the fullest meaning of the word. Each man was a student of history, of men, and of current events and tendencies. Each had that "vision without which a people perish." Each had the lofty courage that comes from right living, right thinking, and right acting.

They were both leaders and teachers of men. Each "dared to do the right as God gave him to see the right." Each had that honesty of soul and mind that drew men to them and held them through trials that tried men's souls. Both were idealists of the loftiest type—we might even say they were dreamers. But they were also practical to the last degree and knew that dreams without action are but the food of fools.

We may sum up their virtues in one short sentence: Washington and Lincoln were true and upright leaders of men.

Many other men in our national life have had more brilliancy in certain lines, and some perhaps in all lines, than either Washington or Lincoln, but lacking the leadership of Washington and Lincoln they could never have been the men of destiny which Washington and Lincoln became.

We have thought long hours and untold days of the achievements of Washington and Lincoln and tried in our own way to find the key to their greatness above other men. And we always arrive at the one answer, LEADERSHIP. Accepting that as correct, we have tried to formulate in our own mind just what it was that gave them that leadership.

The old adage says "Some men are born great, some

achieve greatness and some have greatness thrust upon them." Both Washington and Lincoln come under the second category—they each achieved greatness. But here we give thanks to Almighty God whom both revered and ever served for the Mothers and Fathers and the Grandmothers and Grandfathers, 'unto the third and fourth generations' of both Washington and Lincoln.

Washington was born to Cavalier parents, proud of their ancestors—born in a home among the very best in the Colonies at that time, and surrounded with a culture and social standing equal to that of the nobility of England. George Washington was the third generation of Washingtons born in the Colonies. His Great Grandfather, an English immigrant, had been a strong man among strong men in the Colony and likewise his father had been a real leader among strong and virile planters and Indian fighters. And Washington's mother had been of equally fine ancestry. She had visited England and had gained at first hand the courtliness and dignity that characterized the best of English aristocracy. But like her illustrious husband and still more illustrious son, she was a deeply loyal Virginia colonist.

With the death of his father when George was 11 years old, the youthful George became more and more thrown on his own resources both to care for himself and to help his mother manage their large land ownings. Soon after his father's death young George made the acquaintance of that English noble of the old type, Lord Fairfax, who soon acquired a great love for the tall straight, rather grave young Washington.

As the years went by, Washington served as an officer in the King's army and saved Braddock's men from all being killed. He put in heartbreaking months as a Colonial major trying to protect widely scattered settlers and their families living along 700 miles of

mountainous frontier from the savage Indians living almost within gunshot of the white people all along that 700 mile front.

Then followed 16 years as an able farmer and statesman in the Virginia Legislature. What a wonderful training for leadership in war and as President of the U. S. in the supreme years to follow that startling April 19, 1775, when the men of Massachusetts fired the "shot heard round the world."

Seventy-seven years after the birth of Washington, lacking ten days only, there was born five hundred miles to the Westward another child who was destined to have almost, if not quite as profound, effect on the welfare of the United States as Washington, himself. That child was Abraham Lincoln. Washington's parents were moderately wealthy as wealth went in those days. Lincoln's parents were almost without property. The home he was born in was the simplest of log houses. It had only mother earth for a floor. As for windows it had an opening but without glass—only a sort of door which swung open from the top.

In fact in every material way Lincoln's babyhood was as different from that of Washington as can well be imagined, and yet their boyhood days were singularly alike. Washington's Father died when George was 11 years old. Lincoln's mother died when he was 9. Washington threaded the wild woods as a boy surveyor. Lincoln threaded them as a farm lad and hunter. Washington's life ran along engineering and military lines, Lin-

coln's along farming and woodcraft, followed later with the study and practice of law.

Washington following his careful keeping of surveyor's notes, became an incessant and prodigious writer. Lincoln seldom wrote, but as he liked people and logic he early became the best talker in his part of the country. Lincoln also being the best read person in the vicinity became the news gatherer and news distributor through talking. Washington wrote in the style and with the relatively long words of the educated Cavalier; Lincoln spoke in the short Anglo Saxon words of the Bible.

But both Lincoln and Washington always spoke or wrote for a purpose. They wrote with extreme care for the truth and with unceasing efforts to find greater wisdom with which they could help make the country which both loved unto death, a little better because they had lived in it.

Lincoln and Washington ever faced the facts of life. They thought events through and once having arrived at a decision as to what was right, stuck to their ideas of right and wrong and fought to make the world understand the right as God gave them to understand.

The paths of these two men, from childhood to the grave ran along distinct lines—sometimes far apart, but always toward the same goal—a better nation in which to live, a time when more men would have the opportunity to enjoy "life, liberty and the pursuit of happiness."

## STEPS IN MASONRY

There are two Rites or branches of Freemasonry, each following the Symbolic or First Three Degrees. It is optional with a Master Mason if he desires to receive the higher Degrees to petition either one or both branches.

Excerpts from the Constitution of the Supreme Council of the Ancient Accepted Scottish Rite for the Northern Masonic Jurisdiction of the United States of America, as revised and adopted at the annual session in 1940:

"Article 500. Membership in good standing in a regular Symbolic Lodge is the only Masonic status required for the purpose of petitioning for the Scottish Rite. An application for the Degrees in the Ancient Accepted Scottish Rite of Freemasonry must be signed in the Applicant's own hand, with the name in full (do not use initials), and recommended by two 32 Degree members of the Valley. Applications must be filled out in full. If residing on a rural route, give exact location."

Application blanks from the Secretary or any member of the Rite.

The word Degree in its primitive meaning signifies a step. The Degrees of Freemasonry are, then, the steps by which the candidate ascends from a lower to a higher condition of knowledge. It is now the opinion of Masonic scholars that the division of the Masonic system into

Degrees was the work of the Revivalists of the beginning of the Eighteenth Century; that before that period there was but one Degree, or, rather, but one common platform of Ritualism; and that the division into Masters, Fellows and Apprentices was simply a division of ranks, there being but one initiation for all.

Why are there Degrees in Freemasonry? The reason why this question is asked by the men of the world, is because they are men and not schoolboys who are initiated, and because the whole of the Order could be communicated to them at one time. But still there are Degrees or steps, and truly for this simple reason, as there is no art or science which can be communicated at one time, so neither can Freemasonry; and although they are men of mature age who are initiated, yet they require to be proved step by step. Freemasonry is a science which requires both time and experience, and more time than many Masons, especially government officers or tradesmen, can devote to it; the only time they, in fact, can appropriate to this purpose being their hours of recreation.

The York Rite is the oldest of all the Rites, and in its purity does not exist anywhere. When Dunckerly dismembered the Third Degree in the latter part of the last century, he destroyed the identity of the Rite. Had the Grand Lodge of England abolished the Royal Arch De-



gree, which in 1813 was practiced as an independent Order and reincorporated its secrets in the Degree of Master Masons, the York Rite would have been revived. But the recognition of the Royal Arch as a separate Degree and the retention of the Master's Degree in its mutilated form, constituted a repudiation of the Rite. The Masonry practiced in the United States is the "American Rite"—a system peculiar to America and practiced in no other country. What in the United States is called the York Rite has no claim to that appellation whatever. It has been claimed by some Masonic writers that there is no York Rite and that what it was no one now knows. Such a claim is a mistaken one. The York Rite was that Rite which was probably modified at the Revival in 1717 and practiced for a great many years by the Constitutional Grand Lodge of England. It consisted of three Degrees—the Master's Degree containing secrets now embodied in the Royal Arch.

The Degrees of the Guild or Operatives are as follows:

1°. Apprentice. Indentured for 7 years to a member of a Lodge. When approved received a well-known pass, and is led to the porch of the Lodge. Takes a short O.B. of secrecy, so that in case he is "barred," his lips are sealed. Here the Treasurer sees that he deposits his fee, and the Doctor sees that he is "sound." He bathes and dons the toga. The Deacon prepares and refreshes him. The ceremony does not differ greatly from our own, but an actual collection is made for him, while ours is symbolic. He is taught how to hold the chisel and hew the rough ashlar. He is girded with an apron on which is tute, chisel and maul. He is a brother for 7 years, but not a Freemason.

2° Fellow of the Craft. He gives a month's notice of the expiration of his 7 years and requests to be made a Fellow of the Craft. Inquiries are made as to his character. If accepted, he attends on a Saturday at high XII., and after his Indentures are torn up, his cord and bond taken away, he is admitted with a pass, grip and word into a Lodge of the 2nd Degree. He receives as his tools the plumb, level and square, in addition to those of the 1st Degree. The Master tests him with the Ashlar cube and gauge and he is himself tested by it. Exemplification of the ancient lines, "O square thyself for use, a stone fit for the building is not left in the way." The O.B. included that of our 3rd Degree and the old Charges prove that this was the case in ancient times.

3° and 4°. Super-Fellows. These are marked and taught fitting and Marking, so that the stones can be erected on the Site, which has been consecrated holy ground.

Tools—Chisel and Maul.

Drama—The Guild has its annual ceremonials of several sections. (1) It begins with the organization of the entire levy at the erection of the Temple, and there is an examination of all the duties and details from the 7° down to the 1°. (2) We have the method of fixing the center and four corners with a symbolic sacrifice. (3) The chief rite is a Passion play, on the 2nd of October annually. It follows closely the details of the old York Rite, but there is no concealment. The three

traitors also relate to K.S. all the details of their acts, which come more appropriately than when related by the Master. Sentence is passed and the mob deals with the twelve. The members beg the King to appoint a new G.M.M. He appoints Adoniram, and as in the old York Rite, he establishes a new Lodge of Passed Masters, a body of men who are examined and found competent in the ordinary duties of an Architect.

(4) Example against negligence—a lost corner-stone.  
(5) The dedication.

(6) A search for the Vault is made which contained the center, when building the 2nd Temple. They find the columns and the plans, carry away the same, also a certain scroll.

5°, 6° and 7°. Superintendents (3300). Passed Masters (15); Grand Masters (3). The name of H.A.B. occurs only in the 7°. The annual drama, when the Charges were brought out and read, is an entire history of the construction of the Temple.

For comparison the York Rite Degrees follow:

In opening an Apprentice Lodge, there are the working tools of an Apprentice. The rough Ashlar is placed before those of the 1°. There is to be an O.B. of secrecy before preparation, a part of which is that he carries some papers to prove that the "tongue of good report" has been heard in his favor. The ceremony proceeds on much the same lines as the Guild, and the O.B. is equally strict. The Master sets him to hew the rough Ashlar, though it is mainly symbolic. He is invested with a plain lambskin apron, the bib covering the breast with the "flesh side inward." He gets the 2 in a month in this Rite.

All signs of an Apprentice are removed and a square, level and plumb takes their place—also the perfect Ashlar cube. He makes three rounds, that his skill (as a supposed Operative) may be tested. At the first round, the J.W. hands him the plumbrule to test the uprightness of his column. The S.W. hands him the level to try the horizontal position. The W.M. hands him the square and tells him to test the perfect Ashlar and prove its cubical contents. Investiture is simply folding the bib of the apron; by this it is made to resemble that now in use.

Some old lines on the use of the letter "G" and the noble science of Geometry conclude the Reception.

These have no relations with G.L. Masonry; they are Mark Man and Master, of old two degrees, now one degree in two parts. All the old Operative Lodges conferred a Mark. It was struck out as useless in 1717.

3. Casual Master.—The Lodge is opened in the Degree of F.C., and the candidate takes the Guild 2° O.B.—our 3°. Second part of the ceremony proceeds rather abruptly. A bell strikes XII. to represent certain things related in Modern and Guild Rites. The relation does not differ materially from that now used, but is full of much dramatic action such as exists in the Guild Rites. Ritual corresponds closely to the Rites used by Aneas to the Manes of his defunct friend. At the close, Solomon, to reward three of the F.C., appoints them Officers, to reward three of the F.C., appoints them Officers.

ers of a "Casual Lodge" of Masters (in other words a sham Lodge of 12) to be held in permanence.

The three A's J.J.J., are tried and sentenced with three penalties. Then Adoniram is appointed successor and founds a new Lodge of Perfect Masters. The "Casual Signs" which occurred in the "cause" are worked up to close the Lodge.

4. Royal Arch Degree of the Ancients, contains the

same details, and is unquestionably a Degree of the dissidents, and extends to the installation of the three Principals.

Installation.—As modern Freemasonry has no Art to rule, these exist only in name, as Wardens, Chair Masters, Grand Masters. In the North Country Lodges, which are of Operative origin, they were ruled by the Harodim or Passed Masters.

## WORTHY AND WELL QUALIFIED

By GEORGE H. STEINMETZ

Freemasonry was never intended for the multitude. The ceremony of initiation is allegorical and symbolical. Its purpose is not, as many profess, to *reveal* the hidden mysteries of Freemasonry, but exactly the opposite. The real purpose of these ceremonies is to *conceal* the secret doctrine taught by Freemasonry. Brother Albert Pike, in criticism of some of the trivial explanations of symbolism advanced even in his day, remarks: "The popular explanations of the symbols of Masonry are fitting for the multitude that have swarmed into the Temples—being fully up to the level of their capacity."

The proof of this statement can quickly be confirmed by examining certain outstanding portions of the ritual. No one will seriously contend that the explanation given for the manner of wearing the Apprentice's apron teaches anything. The ritual does not even attempt to draw therefrom an ethical lesson. It is but a rational explanation (fitting for the multitude) of a deeply esoteric symbolism. What of various positions of the square and compasses? Here it is true the ritual takes opportunity to point a moral and ethical lesson, particularly in the one instance, but again it ignores the deep symbolical significance of these two emblems.

It has been said that Freemasonry is a progressive science taught by degrees. This is susceptible of two interpretations, and invariably we accept the less recondite of these two. The esoteric and generally accepted explanation is that Freemasonry is progressive and that it is taught by degrees, i.e., the degrees of the Lodge. Thus we arrive at the explanation that we progress through the three degrees by which this science is taught, and the significance of "science" is entirely overlooked.

The second interpretation, which is rarely recognized, demands some word analysis before it is apparent. "Progressive" infers a forward movement, one of continual advancement. "Science" is defined as knowledge, and a more specific definition is "accumulated knowledge, systematized and formulated with reference to the discovery of general truths or of the operation of general laws." "Degree" is synonymous with gradual. Rephrasing this statement in the light of these definitions of its composite words it is discovered that Freemasonry is progressive, that is advancing, neither passive nor retrograding. It is taught by degrees, not the degrees of the Lodge.

No suggestion of snobbery or attempt at class distinction is intended in the statement that Freemasonry is not for the multitude. The Order is not responsible for the limitations placed by the Supreme Being on the intellectual capacity of certain individuals. It can but accept such conditions as confronts it as facts in a given situation. It should be distinctly understood that the reference to intellectual capacity has nothing to do with academic education. Many with little education are highly intelligent, and likewise many of the highly educated are lacking in wisdom.

When the Masonic Lodge accepts the petition of one who has not the intelligence to understand the secret teaching, has not the inclination to seek for those deeper meanings amidst the rubbish of the rational explanations contained in the lectures, it does Freemasonry in general an injustice and itself in particular an injury. It has been often argued that anyone can profit by the ethical teaching of Freemasonry regardless of what he may gain from the spiritual teaching. This is correct, but Freemasonry is not primarily intended to promote these ethical teachings, they are but incidental due to the fact that an ethical foundation must be prepared for the spiritual. If ethical and moral advancement is all that is desired, Masonry is usurping the function of an institution far better prepared to carry out such a program—the Church.

Again it has been stated that the Order had no right to deny membership to one who is morally and ethically upright. It is not for us to judge, no more than would the ancient Operative Lodge question the rule that "he must be whole in all his parts as a man ought to be." The line of demarkation is as clearly set forth in the Speculative Lodge as in the Operative.

The candidate can truthfully apply for admission only because of a desire for knowledge and a sincere wish of being serviceable to his fellow creatures. No matter how good a man he may be, regardless of his moral standing, lacking the desire for knowledge he is ineligible.

Masonry has by some come to be regarded as a social and fraternal Order, and many applicants petition for the degrees under this erroneous impression. The more of such applicants who are admitted, the more the Order is evolved into a social and fraternal organization and the further it is removed from its real aims.

From the viewpoint of the individual, we do this type



of applicant no good service, for after becoming a member he discovers Masonry is not the kind of organization he intended to join and he is disappointed. As he is not seeking knowledge, he gains nothing for himself from his membership and, later, because of his indifference he becomes a distinct liability. Others noting his lack of interest, the fact that he never attends Lodge, and not knowing the underlying reasons, conclude that something is wrong with Masonry.

The teachings of Freemasonry are said by some Masonic authorities to be those of the Ancient Mysteries. If so, its policy should likewise be that of the Mysteries. It is said that admission to the Mysteries was so difficult that many became discouraged. Pythagorus is said to have been kept waiting for three years before the

Egyptian Priests accepted him as a candidate. He is reported to have gone to the Temple each day to beg for admittance. This was not exclusiveness, not snobbery. The priests wished to be convinced of the sincerity of the applicant. They realized that, if he did not have a sincere desire for knowledge, their teachings could be of no benefit to the individual and, in turn, he could offer no contribution to the institution.

Conditions and circumstances govern all applications of principle. In our modern times we cannot strictly apply the rules of two or three thousand years ago, but we can make use of the principle after adapting it to our times. Let the phrase "worthy and well qualified, duly and truly prepared" have real meaning, rather than being empty words of ritual.—*The New Age*

## The Craft at Work

### REUNION IN JAPAN

A very successful reunion of the Scottish Rite Bodies in Japan was held in April. A delegation from the Phillippine Islands, headed by Deputy Frederic H. Stevens, 33°, and numbering sixteen, attended and practically did most of the work in conferring the degrees. The class numbered 221, which was very, very remarkable. It was named the Arthur MacArthur Class, in honor of General Douglas MacArthur's father. General MacArthur took a great interest in this reunion and aided in every way he could in making it the success that it was.

It was very encouraging to know that in Japan they were able to have such a splendid class of men to take the degrees. It is probable that it will be very helpful to the Japanese people. Brother Michael Apar, 33°, of Tokyo, Japan, who has remained there practically through all of the trouble, is largely responsible for this splendid outcome.

Brother Everett W. Frazar, 33°, is the Deputy in Japan of the Supreme Council, but has been in this country for several years and has suffered greatly from ill health. He has tried to get back to Japan, but has not been able to make it. He hopes to do so later.

### SENATOR KERR AT LODGE BANQUET

Speaking at the 79th anniversary banquet of Robert Burns Lodge No. 464, F. & A. M., of Harrisburg, Pennsylvania, on March 24th, United States Senator Robert S. Kerr, 32°, of Oklahoma, told 1,450 Masons present of the danger of war and the necessity of vigilance, and

declared: "We are aware of the danger and I believe, we are ready to meet the challenge. . . . As we go forward let us neither become tired nor falter. As Americans we can meet the challenge of the aggressor in the Kremlin, who has turned loose his ideologies of Communism. . . . We can do this because we know the Shepherd and the value of our freedom. We must march on in unity and in a spirit of determination."

### FURNISH ROOM IN HOSPITAL

On February 23, 1949, members of Poole Lodge No. 604, F. & A. M. of Poole, Kentucky, and Ermine Ford Chapter No. 9, O.E.S., visited the Kentucky Masonic Home for Widows and Orphans and presented checks totalling \$540.00 with which to furnish a room in the Hospital for sick children.

### FETED

F. W. Carpenter and Orrin G. Potter, the former 97 years old and the latter 90, attended joint installation ceremonies recently of Maiden Rock Lodge No. 196 and Relief Chapter No. 8, O.E.S., Maiden Rock, Wisconsin. Mr. Carpenter has been a Mason for 75 years, and Mr. Potter for 66 years. Both are Past Masters and Past Patrons of these two Bodies. The ceremonies were followed by a social hour and a musical program.

Mr. Carpenter, who spoke on "What it means to be a Mason," said that he gained his first impressions of Masonry as a boy, from the fact that Masons used to attend Lodge 18 miles from their homes by bobsled in the severest weather. This devotion caused him to think that

there must be something very special about the Fraternity and, when he reached the majority he sought admission to a Lodge.

### BI-CENTENARY IN CANADA

It is expected that some time in June 1949, St. Andrew's Lodge No. 1, of Halifax, Nova Scotia, will celebrate its 200th anniversary. This Lodge was organized by Lord Cornwallis, who was commanding officer of the British troops in that city, and who surrendered to another Mason, George Washington, at Yorktown. Grand Secretary R. V. Harris, a Past Grand Master of the Grand Lodge of Nova Scotia, expressed the hope that there would be a large attendance of Masons from other Canadian and United States Masonic Jurisdictions.

### THE COVERED HEAD

Among all Christian nations it is a mark of respect to uncover the head in the presence of superiors. To keep the head covered while all around are uncovered is a mark of superiority of rank or office. In England, the king remains covered while courtiers, who are standing around him, remove their hats. In a Masonic Lodge the Master while in the East is covered, as a symbol of his office. In most Lodges the covering is a silk hat, which should rest on the head with an air of dignity. But how often we see Masters wear their silk hats with a rakish or slanting position on the side or back of their heads which destroys the dignity and purpose of being covered. For too many Masters remain in culpable ignorance or passing indifference to their duties

to uphold the dignity of their Lodge, which as much as anything else is noted in the way they wear their hats.

### NEW SCOTTISH RITE TEMPLE

The Southern Colorado Consistory of the Scottish Rite of the Southern Jurisdiction, located at Pueblo, Colorado, is to have a new Temple. Chief Justice Hasslett P. Burke, 33°, retired, of the Supreme Court of that state and Sovereign Grand Inspector General in Colorado of the Supreme Council, approved the plans for the erection of a Temple provided that no liability shall be incurred without funds being on hand to cover all costs. The completion of the final plans calls for a building costing approximately \$330,000. Quick assets of \$150,000 and subscriptions totaling \$35,000 are available to begin work as soon as the architect can get out the detailed plans and specifications. However, the part of the Temple which will be built from the \$185,000 will include an auditorium seating 550, a stage and class room. It is hoped, and without discouraging outlook, that the rest of the money will be forthcoming before the completion of these appointments.

### FAR-REACHING HOBBY

Archie Sikes, member of the Masonic Fellowship Club of Charlotte, N. C., told of his hobby for almost twenty years. A veteran fireman, he was injured and, after staying on his back in a hospital for thirty days, he was confined at his home for eight months. Deeply impressed with the costs and needs of patients in the condition he was, he promised himself that, if healed, he would do everything he could to help his fellow man. He has obtained thirty-five wheel chairs, twenty-seven hospital beds, twenty pairs of crutches, eight bedpans and thirty trays, all of which he has loaned or given to patients without charge regardless of their creed, race or color.

### ADDITION TO HOSPITAL

Masons from various parts of Michigan assembled at the city of Alma on March 27, 1949, to dedicate the new addition to the Masonic Home Hospital there. The ceremonies were conducted by Dr. Hazen P. Cole of Ithaca, Grand Master of the Grand Lodge F. & A. M. of that state. The dedicatory service was given by Grand Chaplain William Clyde Donald, D.D. of Ypsilanti.

The new wing, which was begun some months ago at a cost of about \$500,000, will contain space for fifty additional beds and facilities for the latest clinical

treatment. A three-story structure, it harmonizes with the original Masonic Home and Hospital, which was completed in 1931 on a 115-acre tract of land. The first Home established by the Masons was at Grand Rapids in 1885.

### MASONS AT WASHINGTON, D. C.

According to a list from the Masonic Service Association at Washington the following Senators and Representatives of the 81st Congress are said to be Master Masons.

The list is compiled from advices from Grand Secretaries and other sources. Names of those known to have dimitted, or to have been dropped are not included in this list.

#### SENATORS

Alabama — Lister Hill, John J. Sparkman.

Arizona — Carl Hayden, Ernest W. McFarland.

Arkansas — John L. McClellan.

California — William F. Knowland.

Colorado — Edwin C. Johnson.

Connecticut — Raymond E. Baldwin.

Delaware — Joseph Allen Frear, Jr., John J. Williams.

Florida — Spesserd L. Holland, Claude Pepper.

Georgia — Walter F. George, Richard B. Russell, Jr.

Idaho — None.

Illinois — None.

Indiana — Homer E. Capehart, William E. Jenner.

Iowa — Guy Mark Gillette, Bourke B. Hickenlooper.

Kansas — Andrew F. Schoeppel.

Kentucky — Virgil Chapman.

Louisiana — None.

Maine — Owen Brewster.

Maryland — Millard E. Tydings.

Massachusetts — Leverett Saltonstall.

Michigan — Homer Ferguson, Arthur H. Vandenberg.

Minnesota — Hubert Humphrey, Edward J. Thye.

Mississippi — John Cornelius Stennis.

Missouri — Forrest C. Donnell, James P. Kem.

Montana — Zales N. Ecton.

Nebraska — Hugh A. Butler, Kenneth S. Wherry.

Nevada — George W. Malone.

New Hampshire — Styles Bridges, and Charles W. Tobey.

New Jersey — None.

New Mexico — Clinton P. Anderson.

New York — None.

North Carolina — Joseph M. Broughton, Clyde R. Hoey.

North Dakota — Milton R. Young.

Ohio — John W. Bricker.

Oklahoma — Robert Samuel Kerr, Elmer H. Thomas.

Oregon — Guy Cordon, Wayne L. Morse.

Pennsylvania — Edward Martin.

Rhode Island — None.

South Carolina — Olin D. Johnston, Burnet R. Maybank.

South Dakota — Chan Gurney, Karl E. Mundt.

Tennessee — Kenneth D. McKellar.

Texas — Tom Connally, Lyndon B. Johnson (E.A.)

Utah — None.

Vermont — None.

Virginia — Harry Flood Byrd.

Washington — None.

West Virginia — Harley M. Kilgore, Matthew M. Neely.

Wisconsin — Alexander Wiley.

Wyoming — Lester C. Hunt.

#### REPRESENTATIVES

Alabama — George W. Andrews, Laurie Calvin Battle, Frank W. Boykin, Edward de Graffenreid, Carl Elliott, George M. Grant, Sam Hobbs, Albert Rains.

Arizona — John R. Murdock.

Arkansas — E. C. Gathings, Oren Harris, Brooks Hays, Wilbur D. Mills, W. F. Norrell, James W. Trimble, Boyd Tackett (E.A.).

California — John J. Allen, Jr., Jack Z. Anderson, Willis W. Bradley, Ernest K. Bramblett, Clyde Doyle, Clair Engle, Carl Hinshaw, Leroy A. Johnson, John Phillips, Norris Poulson, Hubert B. Scudder.

Colorado — Wayne Norviel Aspinall, John Henry Marsalis.

Connecticut — None.

Delaware — J. Caleb Boggs.

Florida — Charles E. Bennett (E.A.), Albert Sydney Herlong, J. Harden Peterson, Robert L. F. Sikes.

Georgia — Paul Brown, Albert Sidney Camp, Eugene Cox, James C. Davis, Henderson Lanham, Stephen Pace, Prince H. Preston, Jr., John S. Wood.

Idaho — John C. Sanborn.

Illinois — Leo E. Allen, Leslie C. Arends, Robert B. Chipfield, Ralph E. Church, William L. Dawson, Richard W. Hoffman, Edward H. Jenison, Edgar A. Jonas, Noah M. Mason, Chauncey W. Reed, Adolph J. Sabath, Sid Simpson, Charles W. Vursell, Harold Himmel Velde.

Indiana — Winfield K. Denton, Ralph Harvey, Earl Wilson.

Iowa — Paul Cunningham, James I. Dolliver, H. R. Cross, Charles B. Hoeven, Ben F. Jensen, Karl M. LeCompte, Thomas E. Martin.



*Kansas* — Albert M. Cole, Clifford R. Hope, Herbert A. Meyer (E.A.), Edward H. Rees, Errett P. Schrivner, Wint Smith.

*Kentucky* — Joe B. Bates, Frank L. Chelf, James Stephen Golden, Carl D. Perkins, Brent Spence.

*Louisiana* — A. Leonard Allen, Overton Brooks, James H. Morrison, Otto E. Passman.

*Maine* — Charles P. Nelson.

*Maryland* — James Glenn Beall, Lansdale G. Sasser.

*Massachusetts* — Angier L. Goodwin, Christian A. Herter, Donald W. Nicholson.

*Michigan* — William W. Blackney, Fred L. Crawford (E.A.), George A. Dondero, Albert J. Engel, Earl C. Michener, Paul W. Shafer, Jesse P. Wolcott, Roy O. Woodruff.

*Minnesota* — H. Carl Anderson, August H. Andresen, Harold C. Hagen, Walter H. Judd.

*Mississippi* — Thomas G. Abernathy, William M. Colmer, John E. Rankin, Jamie L. Whitten, William M. Whittington, Wm. Arthur Winstead.

*Missouri* — Clarence Cannon, A. S. J. Carnahan, George H. Christopher, Leonard Irving, Paul C. Jones, Clare Magee, Morgan M. Moulder, Dewey Short, Phil J. Welch.

*Montana* — Wesley A. D'Ewart.

*Nebraska* — Carl T. Curtis, Arthur L. Miller, Karl Stefan.

*Nevada* — Walter S. Baring.

*New Hampshire* — Norris Cotton, Chester E. Merrow.

*New Jersey* — Gordon Canfield, T. Millet Hand, J. Parnell Thomas, Harry L. Towe, Charles A. Wolverton.

*New Mexico* — None.

*New York* — W. Sterling Cole, Ralph A. Gamble, Ralph W. Gwinn, Leonard Wood Hall, Kenneth B. Keating, Clarence E. Kilburn, Wm. Kingsland Macy, Daniel A. Reed, R. Walter Riehman, John Taber.

*North Carolina* — Graham A. Barden, Herbert C. Bonner, Alfred Bulwinkle, Frank Ertel Carlyle, Charles Bennett Deane (E.A.), Carl Thomas Durham, Hamilton Chamberlain Jones, John H. Kerr.

*North Dakota* — Usher L. Burdick.

*Ohio* — Walter E. Brehm, Clarence J. Brown, Raymond H. Burke, Cliff Clevenger, Charles J. Elston, Walter B. Huber, Thomas A. Jenkins, William M. McCulloch, J. Harry McGregor, James G. Polk, Robert Thompson Secrest.

*Oklahoma* — Carl Albert, Dixie Gilmer, A. S. Mike Monroney, Tom Steed,

William G. Stigler, George Howard Wilson.

*Oregon* — Homer D. Angell, Walter Norblad, Lowell Stockman.

*Pennsylvania* — Anthony Cavalcante, Earl Chudoff, Paul B. Dague, Ivor D. Fenton, Wilson D. Gillette, Louis E. Graham, Benjamin F. James, Carroll D. Kearns, Franklin H. Lichtenwalter, James F. Lind, Samuel K. McConnell, Jr., Thomas E. Morgan, Robert F. Rich, Hardie Scott, Hugh D. Scott, Jr., James E. Van Zandt.

*Rhode Island* — None.

*South Carolina* — Joseph R. Bryson, James Butler Hare (E.A.), John L. McMillan, James P. Richards, L. Mendell Rivers.

*South Dakota* — Francis Case, Harold O. Lovre.

*Tennessee* — Jere Cooper, Clifford Davis, Joe L. Evins, John Jennings, Jr., Tom Murray, Dayton Phillips, J. Percy Priest, Pat Sutton.

*Texas* — Lindley Beckworth, Lloyd Millard Bentsen, Omar Burleson, J. M. Combs, O. C. Fisher, Ed Gossett, George H. Mahon, Wright Patman, William Robert Poage, Kenneth Mills Regan, Clark Wallace Thompson, Homer Thornberry, J. Frank Wilson, Eugene Worley.

*Utah* — None.

*Vermont* — Charles A. Plumley.

*Virginia* — Clarence G. Burton, J. Vaughn Gary, Howard W. Smith, Thomas B. Stanley.

*Washington* — Walt Horan, Henry M. Jackson, Thor C. Tollefson.

*West Virginia* — None.

*Wisconsin* — Merlin Hull, Frank B. Keefe, Reid F. Murray, Lawrence H. Smith, Glenn R. Davis, Gardner R. Withrow.

*Wyoming* — None.

#### LODGE NAMES

What names for Masonic Lodges are the most prevalent and, therefore, the most popular? Owing to the fame of Solomon's Temple, both physical and philosophical, most members of the Craft would probably guess that more Lodges would be named after Israel's great King than any other person.

However, such a conclusion would be erroneous. The *Muskogee Masonic Monthly* has made a statistical study of the Lodge names and gives the following data: Hiram leads with 62 Lodges so named; Washington next with 61; the Saints John are third with 59; Harmony is fourth totalling 50; Franklin and Solomon each have 45 Lodges named in their honor; Acacia, Eureka, Mount Moriah

are tied, each having 43; Lafayette has 39; Corinthian, 37; Union, 34; Unity, 27; and other names in frequent use are Delta, Meridian, Euclid, Tyrian, Oriental, Tuscan, Keystone, Ashlar, Amity, South Gate, East Gate, West Gate, America, Joppa, Landmark, Garfield, Albert Pike, Harding, the Roosevelts, and McKinley. One Lodge is named "Wilicat." There are numerous Lodges bearing Indian names.

Here and there are to be found Lodge names that have an oddity that makes nonresidents of such localities wonder why they were so chosen. There are also several Lodges named "Daylight." This was because its members work at night, such as actors and newspapermen on the staffs of morning papers.

#### TREASURES

The Grand Lodge of Maryland A.F. & A.M. has three priceless treasures—a sword, a mahogany desk, and a New Testament. The first is a reproduction of the Coronation Sword of Queen Victoria, which Thomas J. Shyrook, who was Grand Master from 1885 to 1918, had made in England by Kenning of London, and which he personally presented to the Grand Lodge, in 1892, as its Sword of State. When sheathed, its over-all length is 58 inches. Queen Victoria's sword was a replica of a sword of the Knights Templar found in Jerusalem.

The mahogany desk, second great treasure of the Grand Lodge of Maryland, was part of the furnishings of the State House for many years, and was used by the presiding officer, the secretary and the clerk. General Mifflin and Charles Thomson, who were President and Secretary, respectively, of the Continental Congress when it met in Annapolis sat at his desk on December 23, 1783, when George Washington, after addressing the Congress, laid his commission as Commander-in-Chief of the Continental Army on this desk. Discarded as obsolete, the desk was taken to his home by Mr. Thomson and, having passed through other hands, finally it was presented to the Madison Veteran Association, which some fifty years later made it a relic of the Masonic Grand Lodge Museum at Baltimore.

The third relic is known as the "Biblia Sacra." Printed in Venice, Italy, in 1482, and one of the oldest books in the United States, it was obtained in Rome by Anthony Kimmel in 1852, and sent to his friend, the Rev. John N. McJilton, then Grand Chaplain of the Grand Lodge of Maryland, who presented it to the Grand Lodge on November 15, 1852. Printed in Latin and amply provided

with commentaries, it was thought to contain both the Old and New Testaments, but it embraces only the New Testament with commentaries on both the Old and New Testaments.—*The Indiana Freemason*.

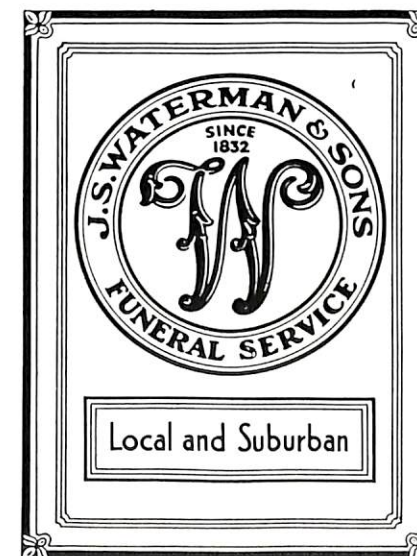
#### THREE GENERATIONS

Secretary F. E. Lecky of the Akron Grand Lodge No. 83, F & A. M., informs us that Brother Earl C. Carter, a 33°-Elect of the Northern Jurisdiction, is a Past Master of Akron Lodge, Past High Priest of Washington Chapter, R. A. M., Past Master of Akron Council, R. & S. M., Past Commander of Akron Commandery, K. T., Past Grand Master of the Grand Council, R. & S. M., of Ohio, and Grand Knight of the York Cross of Honour.

His son, Kenneth E. Carter is also a Past Master of Akron Lodge and, at a meeting held the end of last year, his son, Russell K. Carter, twenty-one years of age, received the Entered Apprentice Degree, in the presence of his father, and two grandfathers, his maternal grandfather being Martin E. Hornberger, a member of Henry Perkins Lodge No. 611, F. & A. M., of Akron, Ohio.

#### OLD SCOTTISH RITE MASON OF NEVEDA HONORED

The Scottish Rite Masons of Nevada met in the Masonic Temple at Reno, the week of December 5, 1948. The program included honoring the members of the Rite who had joined prior to 1932 or those who had a membership of twenty-five years or more. The climax of the occasion was the presentation of a special cap to Henry W. Miles, showing that he



had been a member for 50 years. The ceremonies were conducted by Silas E. Ross, 33°, Deputy of the Supreme Council of Nevada. Mr. Miles is a Past Grand Master of the Grand Lodge, F.&A.M., of Nevada and is a 33° Scottish Rite Mason.

#### FIVE CLERGYMEN IN ONE CLASS

The Eighty-Sixth Reunion of the Scottish Rite Bodies at El Paso, Texas on October 18-21, initiated a class of 201 candidates in all Degrees from the 4th to the 32nd inclusive. Five of the candidates were clergymen. Chester E. Swafford, 32°, of Wink, Texas, a member of the El Paso Bodies, had the pleasure of seeing his four sons receive the degrees. Roy W. Thompson, 32°, Chairman of the Sweetwater District, brought his son and three of his friends who received the degrees.

## All Sorts

Fair Springtide cometh once again—  
Stirs the sap in lonely trees—  
To wake again the bitter joy  
Of love that mortal eye ne'er sees,  
The bitter joy of love.  
Why waken those who sleep so sound—  
Why cause again the tears to flow?  
Ah, Springtide, thou dost touch the quick  
Of ev'ry creature here below.  
Ah, Springtide! Ah, Springtide!  
Why waken those who sleep so sound  
And cause the tears to flow?  
Yet though the tears be bittersweet,  
They come like soothing summer rain,  
And lo! the mournful desert heart  
Grows green with lovelorn pain again.  
—Edward MacDowell

#### A MASONIC DUTY

F. to F. that we should go  
When sickness brings a brother woe,  
To cheer him on his bed of pain  
And nurse him back to health again.  
K. to K. when e'er we pray  
At early morn, or close of day,  
A brother's name shall claim a share  
And every thought and every prayer.  
B. to B. thee still to keep  
A brother's secrets hidden deep,  
To all the world but us unknown,  
And hold them sacred as our own.  
H. to B. with firmest grasp,  
Encircling arms and friendly clasp,  
We should be found at duty's call,  
To stay a brother's tottering fall.  
M. to E. when e'er we find  
To err a brother is inclined,  
We'll counsel give in gentlest tone  
And breathe it to his ear alone.  
Then F. to F. and K. to K.,

True brothers we should ever be;  
With H. to B. and B. to B.,  
Each striving still to do his best,  
We'll whisper words of hope and cheer,  
With C. to C. and M. to E.  
—Robert Turney.

It has long been a mystery to some people why men with little or no schooling often succeed, while men with extensive schooling are failing all around them. Look carefully and you will discover that great successes are the result of understanding and the use of a positive mental attitude through which nature aids men in converting their aims and purposes into their physical and financial equivalent. Mental attitude is the quality of mind which gives power to one's thoughts and plans.

Andrew Carnegie.

#### HOW UNFORTUNATE!

I've a poem in my head that's a knockout,  
I know,  
A bit on the risqué, it may be, and so  
You'll realize the reason I pitch my voice  
Low  
As I tell it.  
It concerns the romance of a lace-bordered  
panty  
And other such things of a character  
scanty;  
No doubt it will make me as famous as  
Dante  
As a poet  
It starts with a blonde as such tales always  
do,  
Of course, I don't claim that the story  
is true,  
But, gosh, what a wallop you'll get when  
I'm through  
With the story.

The time was in June and the weather  
was warm;  
The maiden possessed of a full share of  
charm,  
Enhanced by the health of a life on the  
farm  
Where she came from.

Let's see, where was I at this point of my  
tale?  
Oh, yes, by the lake in a beautiful vale—  
You'd think that my memory'se begin-  
ning to fail  
In the telling.

But listen, dear reader, and hear if you  
please,  
I could say the darn thing with the  
greatest of ease,  
But thought to lead on with a verbal strip  
tease,  
So forgive me.  
G.E.S.



*A Hint to Masters:*

## A PLAY

# “As It Was Beginning”

Boston 1733

*Depicting the formation of the first Grand Lodge in the Bunch of Grapes Tavern, Boston, Massachusetts, in 1773.*

By M.W. REGINALD V. HARRIS, K.C., P.G.M.  
*Grand Historian of the Grand Lodge of Nova Scotia*

- The historically accurate features of this play will be appreciated by all Masters and members of Lodges throughout not only Massachusetts but the United States and Canada.
- First appearing in the MASONIC CRAFTSMAN it will be reprinted in book form for the use of Masonic Lodges and Masters desirous of presenting the play with the accompanying dramatics.
- NEW subscribers to the CRAFTSMAN may secure a complimentary copy of the play with the regular subscription price of \$2.00 a year. Reprints in pamphlet form: single copies, 75c; in lots of ten, 50c each; 50 or more, 40c each.
- The number of principals with speaking parts are ten and even the smallest lodges will find it possible to present this interesting play for the benefit of the members.
- As an accurate portrayal of interesting days in the Beginning of Freemasonry in America this play should make a strong appeal to all Masons, particularly to the enterprising Master who is desirous of increasing his lodge attendance.

New England Masonic Craftsman  
27 BEACH STREET BOSTON, MASS.